The Bombay Guardian.

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WEEKLY REVIEW.

—It is matter of much thankfulness that the apprehensions of a severe famine in Northern India and in the Central Provinces, have been dissipated (at the eleventh hour) by a general fall of rain over the whole country. How far matters in Rajpootana will be affected by this we have yet to learn.

—Four Europeans embraced Mahomedism, undergoing the rite of circumcision, at Madras, on the 5th inst. A rich dinner was given in their honor, and it is reported that they are to have Mahomedan wives. Perhaps we ought not to be so very much surprised at this. What makes the matter seem inexplicable is the erroneous idea that all are Christians who have been born and brought up in lands called Christian. A very large proportion of such have but a slight acquaintance with Christianity, and have never felt the power of the Gospel in their hearts. They have never thought of seeking in the Bible God's message to their own hearts; have never enquired into the evidences of Christianity; are without that evidence which it so powerfully furnishes to those who study to obey it; are vaguely conscious that it condemns much that they find pleasure in; and it ought therefore to occasion little surprise, that they should be willing to give up their very slight and shadowy hold of it, when any sufficient advantages of a kind that they can appreciate present themselves in connection with some other form of religion. About two years ago the writer of this was preaching in the vernacular on the Esplanade, when he observed among his listeners a well-dressed Mussulman whose countenance struck him as differing somewhat from that of an Asiatic. After the service this man accosted the preacher and (in English) asked for an opportunity of saying a few words in private. When this opportunity was given, he acknowledged that he was a European, that he had been induced to embrace Mahomedism a year or two before, and had just returned from Mecca. But his eyes were open; he was deeply sensible of his folly and guilt in having renounced Christianity for the creed of Mahomet, and was most anxious to escape from the unhappy position into which he had brought himself. The means of doing this were supplied; he re-entered the community of Christians; much more, he humbly and studiously searched the word of God, and became, as we trust, a Christian in heart and not merely in profession.

—We have heard a great deal of the power of music. It has charms to soothe the savage breast; but the civilized heart is, it appears, proof against it, if we may judge from the history of the Cathedral Organ. The gentleman who obtained this organ for St. Thomas' church, is an accomplished musician, and obligingly presides at the instrument at the Sunday Services. He has never been reimbursed for the expense incurred in getting it out from home. There has been a great deal of correspondence in the columns of one of our contemporaries, with reference to this matter, and astonishment is expressed that the attendants at the Cathedral should be content to 'get their music for nothing.' They listen to this music with exceeding pleasure, no doubt, but somehow or other the exquisite harmony fails to reach the place where their conscience is situated. This suggests a doubt whether music can be regarded as a means of sanctification. If it is not able to make men pay their debts, does it really enable them to enter into communion with God? Would not an earnest out-spoken sermon be more successful in carrying conviction to the hearts of the worshippers?

A correspondent at Mahabaleshwar says: "That shower in Bombay affected the whole country. The clouds passed up over these hills, and the extra amount of latent heat required by the change in the air, made it cold here and for more than 200 miles from Bombay. How wonderful some of these phenomena are. By the way, latent heat, and the theory that heat is motion, are a little difficult to reconcile. I comprehend the theory of heat being motion, but then what is latent heat? With the commonly received opinion of latent heat, how can heat be motion?"

At St. Alban's, Holborn, a visitor tells us may be seen (since the judgment of the Privy Council) 'on the north side of the altar, a picture of the Virgin Mary, nearly the size of life, standing on the moon, with a crown of stars about the head.' It was just such a picture of Mary, except in size, that led to the frightful catastrophe at Santiago, in 1863, when more than 2,000 ladies were burned to death.

A correspondent suggests that the seven mountains on which the woman sitteth, Rev. xvii., may mean seven forms in which the Roman Catholic system developes itself. He remembers four orders; Dominicans, Jansenists, Jesuits, Franciscans. The Jansenists do not belong to this category. Carmelites, Carthusians, Benedictines and others may be added. But the words in Revelation are the interpretation of a symbol and therefore not symbolic. Rome was always known as the seven-hilled city.

The *Indian Church News* says that Ritualists cannot receive the Communion in the evening without sin. Ritualists occupy a very singular position. The Lord Jesus Christ instituted the Supper in the evening, immediately after a meal which he and his disciples had partaken of; and said to the disciples, Do this, in remembrance of me. Nor is there a word in the New Testament indicating any other time for it than the evening. But Ritualists care little for this. Sin is not in transgressing Christ's command, but in deviating from the instructions of what they call the Church. There is no saying where this terrible principle may carry them; but there is no question as to the direction in which it is taking them.

On Monday last, the 40th anniversary of the Rev. Dr. Wilson's landing in India, about 1,200 Europeans and Natives, ladies and gentlemen, assembled in the Town Hall to present this distinguished missionary with a testimonial of their high regard in the form of an address, accompanied by the present of a silver salver and the sum of Rs. 21,000 subscribed by the public of Western India. H. E. the Governor presided and made a very appropriate address to Dr. Wilson, introductory to the address of the citizens which was followed by a reply from Dr. Wilson, and by laudatory remarks from the Hon. A. D. Sassoon, and Dr. Bhau Daji. We are precluded by the narrow limits of our paper from reproducing the full report of these interesting proceedings which is published at length in the daily journals of the 17th inst., and which will perhaps become available in some more preservable form. The address of the citizens refers to the following features in Dr. Wilson's mission-life: His successful acquisition of the vernaculars; his itineracies; his large acquaintance with the past and present of India; his early and active interest in female education; his connection as founder and principal of the first educational high-school in Bombay, not Governmental; his establishment of public lectures in English for Natives and Europeans.

"During a series of years you have delivered an extended course of lectures on Natural History, Natural Theology, Early Church History, Early Indian History, Indian Antiquities, Indian Ethnography, and the doctrines of the Bible.

"In the series of lectures arranged between Government and the Mechanics' Institution in 1838, you took a prominent part, and have delivered one of the series in the Town Hall almost every year. The substance of one of the first of this series delivered by you, 'entitled 'India Three Thousand years ago,' was afterwards published in a more extended form, and was welcomed by intelligent persons taking an interest in Oriental subjects, as giving the most complete view in short compass of the leading characteristics of Life in Ancient India, as depicted in the Vedas, that had at that time appeared.

"Your long and honourable connection with the Bombay Branch of the Royal Asiatic Society, and your labours in the cause of Oriental literature and scholarship, are of so much importance that the fullest notice we could take of them in this Address would be altogether inadequate as a recognition of their value or of the estimation in which they have been held by those most competent to form an opinion of them.

"Nearly thirty-four years ago, at a time when our local branch of the Royal Asiatic Society was comparatively rich in members, competent from their learning and knowledge to carry on the work for which the Society had been formed, your attainments in the classic languages of the East, your thorough acquaintance with the vernacular languages of Western India, your knowledge of and the interest you took in the country and the people of India, led to your unanimous election to the honourable office of Pre-

sident of the Society. How the work of the Society flourished under your guidance during the seven years you held the office of President, and the high sense entertained of the value of the contributions you made to its Journal during that period, were justly and gratefully set forth in an address presented to you by that Society, when you were about to leave India for a time on your journey to Europe through Egypt and Syria. On that occasion you were elected by acclamation to the office of Honorary President, a distinction that had only previously been conferred on the illustrious founder of the Society, Sir James Mackintosh, and on General Vans Kennedy, one of the most learned Orientalists amongst its members."

The address proceeds to notice the share taken by Dr. Wilson in the formation of the Bombay University, of which he is now Vice-Chancellor. It refers to the larger works published by him, "On the Parsee Religion," "Lands of the Bible," and "Suppression of Infanticide." Notice is taken of the fact that he has enjoyed the respect and esteem of all our Governors, from Sir John Malcolm to Sir Seymour Fitzgerald. The address concludes as follows :—

"Ever ready to place your services at the disposal of the community, you have, in every public movement that has taken place amongst us—whether of a religious, educational, patriotic, or philanthropic character; for the promotion of geographical and scientific research; or the commemoration of public work;—borne a prominent and leading part.

"With these services in mind, we ask your acceptance of a sum of money contributed by us and others, with intent that the interest thereof shall be used by you during your life-time in aid of your literary pursuits, and that it shall be ultimately bequeathed by you for the furtherance of philological studies in connection with the University of Bombay in such manner as you may appoint; desiring thereby to express our own sense of your worth, and to secure, so far as it is in our power, that the memory of your labours amongst us shall not die."

Dr. Wilson is shortly to visit Calcutta, Northern India and the Punjaub. He expects to visit Europe next year.

The Bombay Guardian.

SATURDAY, FEBRUARY 20, 1869.

A DEAD-LOCK IN INDIAN REFORM.

The following remarks upon a question of vital importance, the way in which the educated youth of this country stand affected towards religion, will be read with interest. We take them from the *Hindu Reformer* :

"The education that Hindu youths receive in Government Schools and Colleges unsettles their notions about religious matters. There are, of course, many on whose minds European ideas produce little or no effect. But still to the unselfish and reflecting among them this religious question is the source of deep anxiety. The task of a reformer is by no means easy. The religious ideas of educated Hindus are necessarily influenced by the most advanced thought of modern Europe. Belief in divine inspiration or revelation, in the sense in which the phrases are usually understood, is not possible in their case. Reason and the religious feeling ingrained in the mind of man are their guides. Abstract theism is the only religion that would satisfy them. In all other respects their system is essentially destructive. But the question remains, how to make this belief general or reform the religion of the masses? Hindu religion in its present condition is antagonistic to all progress in civilization. It must be reformed. But our reformers cannot believe in any system that would still preserve the peculiarities of Hinduism, and abstract theism will not go down with the masses. This is a matter of great concern to the patriotic reformer. He cannot stop midway. If he once abandons the cumbrous ceremonial of the Vedas and the idolatry and superstition of the Purans, he must straightway run on the abstract theism, unsuited perhaps for all but thinkers. Some would go further and deny the existence of God and a future life altogether. But of such we do not now speak. This necessity of the educated Hindu's position is we believe partly to be attributed to the vast disparity between the ideas he derives from European History and Literature and those which lie at the root of the system he finds prevailing about him. He cannot like the Protestant Reformers of the sixteenth century set up a certain book like the Bible and on the authority of that denounce all existing superstitions as corruptions introduced at a later period. Some Sanskrit works may no doubt be so used, but our Reformer cannot like his European prototypes of the sixteenth century blind himself to their shortcomings and to any absurdities he may find in them. At the same time even if any of the books were as perfect as he could wish, he cannot bring himself to believe in its contents being directly and miraculously communicated by God to man. This perplexing state of things is apt to cool the energies of patriotic reformers, and render them totally inactive; but these consequences have been averted by the efforts of the Prarthana Samajists who have been acting on the principle that your inability to understand the whole is no reason why you should not seek to give a practical effect to the little you do understand."

This writer has very frankly expressed the difficulties of the position in which educated Hindoos are placed with regard to the most momentous of all subjects, religion. Their faith in Hindusm is gone. They are not disposed to receive the Bible as the inspired word of God. In fact that there is no revelation. Reason and the religious sense are a sufficient guide to the worship of God, in the case of the thoughtful, the enlightened, the favored few. But the masses will never be satisfied with such a religion. What then is there for them? A few score of persons, out of the 800,000 of Bombay, meet on Sunday to hear some words addressed to abstract Deity, and some words of counsel to themselves; but what is there for the 800,000? What for the millions of Maharashtra? What for the two hundred millions of India? A religion is wanted for them; a religion that they can receive as authoritative, divinely-given; our theistic friends see plainly the need, tell their fellow-countrymen that they must by all means renounce Hinduism, but confess honestly that they have nothing to give them in its place.

But there is a higher point of view from which this matter may be regarded. God, the Creator and Sustainer of all, must have seen this great need of humanity before the Prarthana Samajists saw it. We cannot think that the sole object of concern, is the little body of strong-minded thinkers who find in their own hearts all the religion they need. Every things shows us that He cares for all his creatures, for the masses as well as for the enlightened few; and it seems inconceivable that he should so marvellously make arrangements for the satisfaction of all their physical needs, and utterly ignore this great foundation need common to all tribes and divisions of men. Is it not just possible that the thinkers have yet something to do with regard to this particular question of a revelation from God? And that the common sentiment of mankind which impels them to look for a revelation from God, is more correct than their intellectual conclusion that no revelation has been given us?

We hope our friends will bear with us as we proceed (in our next) to consider the justice of this conclusion. We sympathize with them in their difficulties, and have a sincere desire to aid them. We beg of them to lay aside all prejudice in considering what we have to say, and not to put us out of court before we begin, because we advocate a revelation from God. In shaking themselves free from Hinduism, they should equally seek to free themselves from the opposite prejudice which denies the possibility of an express revelation from heaven.

PROPHECIES AND THEIR INTERPRETATION.

One who designates himself 'A Lover of Bible Truth,' writes to us as follows :

"In the *Guardian* (Feb. 6th) you say, 'Now the number 666 must, we think, designate a kingdom of some kind.' Now the Bible says, 'It is the number of a man,' 'The number of his name' His mark,' &c. Which is right?

"An opponent of yours lately accused you of running off to the Bible to prove all things. Are you doing so now? I think not!"

The love of Bible truth is shown not by singling out a particular expression and determining that it shall explain all others, but by impartially considering all that is said on the subject and seeking an interpretation that shall yield due honor to all the statements. The Bible tells us explictly that the beast with ten horns is a kingdom. "Then I would know the truth of the fourth beast,—which devoured, brake in pieces and stamped the residue with his feet, and of the ten horns on his head, and of the other which came up and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things; the same horn made war with the saints and prevailed against them, until the Ancient of Days came and judgment was given to the saints of the Most High. Then he said, The fourth beast shall be the fourth kingdom upon earth." Dan. VII. 19-23. In the verses that immediately follow we find the little horn spoken of as a king, and the ten horns as ten kings. But a reference to Dan. II. 37-44, VIII. 20-24, will suffice to show that the words king and kingdom are used interchangeably. A kingdom may be considered abstractly, or it may be looked at in the person of the monarch or of the line of monarchs at the head of it. See also Rev. XXII. 10. Whatever then may be meant by the words 'it is the number of a man,' we do not think we can shut our eyes to the evidence that a kingdom must be designated by the beast; not a kingdom in the common sense, but one diverse from all others, remarkable for the extraordinary assumptions of him who is at the head of it.

What then is meant by the words, 'It is the number of a man?' We believe that they furnish the means of corroborating the explanation already given of 666, '*He latine basileia*,' the latin kingdom. The head of this kingdom, if we wished to designate him in the same way in which the kingdom is, would be described as The Latin One, or The Latin Man; in Greek, Latinos, or Lateinos, both forms being used, the latter abundantly in ancient writers. But the word *Lateinos* contains the very letters that made up the number 666. Taken together with the fact that all the particulars given in the several prophecies harmoniously meet in this interpretation, we are convinced that it is the true one. In matters of this kind we have no desire to dogmatize, or to find fault with others for not seeing as we do. "Here is wisdom. Let him that hath understanding, count." The wisdom and the understanding here spoken of, are something very different from mere ingenuity, or the

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faculty of invention. It is not the understanding obtained by a mere study of the prophecies. It is that which is given to the humble searcher of all God's words, who hungers and thirsts after righteousness, whose supreme desire is to know and practise all the divine will, who is without ambition to appear knowing among men. Very significant in this connection is the fact that the three first chapters of Revelation bear so much on the subject of personal sanctification.

The mark of the beast was given to some on their right hand, to others in their forehead. By the latter would seem to be meant those who avowedly and conspicuously belong to the system; those whose identification with it is recognized of all men. By the former those who are essentially one with it, but not professedly. There are many without the pale of the Church of Rome, who nevertheless, in the judgment of God's Spirit, are one with it; holding doctrines that legitimately develope themselves into the doctrines of Rome. Such a doctrine is that which is now so noisily proclaimed by some, that the Church is the paramount authority on earth, with absolute right to determine the meaning of Scripture, and to supplement it with her own ordinances. For instance, in the last number of the *Indian Church News* we find the following:

"The Church, of which Jesus Christ is the One perpetual Head and His Sprit the One perpetual guide, and against which the gates of hell, on Jesus Christ's own authority, shall not prevail, this Church claims to be the interpreter of Holy Scriptures and the power to decree rites and ceremonies and to have authority in all controversies of faith. It was consequently a fixed rule of faith which must be infallible as He who is the Truth is its head and guide. All its members must believe unwaveringly in the efficacy of all the channels through which flow the virtues and graces of Christ's Passion and Death, the chief of which are Baptism and the Communion of 'His Body and Blood.' In a word, the Catholic Church says 'Believe in the Lord Jesus Christ and thou shalt be saved; but your belief must be full and complete; if you believe in the Lord Jesus Christ you must believe in *all* that He did, not *part* but all, and therefore you must believe unreservedly in the power of the Church which He founded and which He still rules over through His own appointed Ministers.' This appears not only to be very clear but also very sensible language, and our anxious inquirer plainly sees how he must believe if he wishes to be saved. He is on the point therefore of seeking admission into this one great and undivided Church of Christ, when his attention is arrested by the teachers of other religious bodies who unfortunately have only a *partial* belief in the Lord Jesus Christ. That is, they believe and like to believe that He has saved them from their sins, but they don't like to believe and refuse to believe in His Church and Sacraments."

We are not quite sure whether the writer is speaking of the Church of Rome, or of some other body. He professes to belong to the Church of England, but much that he says indicates his belief that the Church of Rome is the Church of Christ. But it makes no difference what he means by the Church; a man may thus designate the particular sect to which he belongs, and that sect may be Episcopalian, Presbyterian, Papist or Methodist, but the moment that he uses the language quoted above, he shows that the principle out of which the Papacy has been developed, is in his heart. And there is abundance of this outside Romanism, this mark in the hand and the hand more or less closed, in churches called Protestant, to say nothing of the Greek and other oriental churches; *and the judgment of Christ against the Papacy, whenever it shall be made manifest, shall equally embrace all these less pronounced worshippers of the beast.*

To the writer of the paragraph we have quoted we would like to address a question or two. He believes in a church having power to interpret Scripture and to give an infallible rule of faith, and to settle all controversies, without obedience to whose decrees, faith in Christ will not save a man. The right of private judgment, the right of hearing Christ for himself, of following Scripture for himself, no such right belongs to us. But without the exercise of private judgment how is a man to know which the true Church is? The Church of Rome says that all who are not in her communion are lost; that the Church of England is not a Church at all, it is perdition to belong to it. There are Churches many and Creeds many. Our contemporary tells us what a man is to do when he gets into the true Church, viz., hear and obey, but does not tell us how he is to find his way to it. Of course he has no right to consult the Bible with regard to this matter; he is forbidden to read the Bible except as interpreted by the Church; but where and what is the Church? There is no angel from heaven to tell him. Clearly then, he must fall back upon private judgment, upon the prayerful study of the word of God; there is then a right of this kind; and if a man may consult the Scriptures as to what the Church is, we suppose he may consult it with regard to all; for, in determining what is the true Church, he determines every thing relating to belief.

'If any man lack wisdom, let him ask of God who giveth to all liberally and upbraideth not.' 'Christ is the head of every man.' 'They shall all be taught of God.'

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF OUR LORD.—XIII

"VERILY, VERILY, *I say unto you, If a man keep my saying, he shall never see death.*" John VIII: 51.

The fabulists who delight in taking God's world to pieces that they may make it over again according to their own fancy, and who think that the wonderful in what is, can bear no comparison with the wonderful in the products of their imagination, sometimes whisper in the ear of some forlorn favorite a mystic word of impenetrable meaning, by virtue of which he treads under foot the difficulties of time and sense, lays hold of all supposed laws of nature and crumples them in his hand, speaks and brazen gates fly open, speaks and they shut forever, speaks and the absent are present, the present disappear, speaks and death itself ceases to be the master, surrendering its victims, withdrawing its claims. Thus in the dream-world man seeks food for his wonder-loving fancy, little weening that God's world has wonders incomparably greater. The Son of God has brought a word into this world which a man has only to receive into his heart, and lo! all things are possible to him, all difficulties are subject to him, and victory over all enemies, including death, the last, is secured to him.

The announcement is met with universal incredulity. Very pretty; very striking as a form of expression; but literally untrue, and true only in a sense so strained as to make the statement valueless. This is the view taken by most.

But the cavillers are really put out of court by the admission which they are obliged to make that they have not personally tested the declaration. He that KEEPETH the word of Jesus shall never see death; to him only the marvels of the word are promised; to him only is it given *to see* the power that belongs to the word. The New Jerusalem cometh down from God out of heaven; (I once saw it in a dream; its edifices were incomplete, its columns were rising, it was growing towards the measure of the stature of a perfect city in Christ; a city of the earth was below it, even a city like this Bombay; it grew as it descended, but its descent was scarcely perceptible; others around seemed to see nothing of it:) only they who are of it can see it; except a man be born again he cannot see the kingdom of God.

Yet even the unbeliever, if he could reason as impartially about religion as about other things, would have to acknowledge that Christ's word has exercised a power which nothing else in this world ever did. He left to his disciples this word and nothing more; this word by virtue of which they inherited all that wrath of the world which had crucified him on Calvary. Did they keep it? At first it seemed as though they would not; they denied and forsook him; the word was too terrible a word to be kept; it began by costing them all they held near. However, the prayer of Christ prevailed; they did not shake it utterly from them; before it was lost they grasped it convulsively; they returned to the Sufferer, the cross, the tomb; it conducted them then to the throne of grace and made them prevalent in prayer; it worked mightily in them, casting out of their hearts many vain dreams and delusive speculations which had hitherto cruelly choked it. Pentecost came, and then the word was clothed with its own fulness of power. They went forth conquering and to conquer. No Cæsar, no Alexander ever encountered such difficulties as they did. The Cæsars of the world, one after another, hurled against them all they had of power; but the apostles of Jesus of Nazareth triumphed, Christian churches were gathered every where, multitudes were baptized for the dead. The consecrated mythologies of ages, intertwined with the affections and the sensibilities and the genius and the art of many glorious centuries, the old-world religions of Assyria, Egypt, Greece, Rome, Scandinavia, all were successively overthrown, pulverized, annihilated. The battle is not yet spent; but the word of Christ maintains its own, fuses itself into every language, visits every clime, utters itself in the midst of every nation, and enriches millions of hearts with peace, gratitude, humility, love and hope. Are we saying too much when we affirm that the world, if it would view the matter impartially, would see these marvellous victories of Christ's word?

If the word of the solitary and unbefriended Nazarene has really had this stupendous sway in the world, so that even now it is a hundred-fold more spoken of than any other word, is it reasonable to predicate of such declarations as the one now considered, extravagance or unmeaningness? It is more reasonable to presume that if we cannot see the truth of them, it must be because of the falsehood in us.

The word of Christ is that by means of which a reunion is effected between the sinner and God. It is the word of reconciliation, revealing God as Saviour, as

One providing salvation through the death of the Lamb, and offering it freely to every one that believeth, every one that willeth. It is the word which casts down the heaven-high mountains reared by our sins between us and God; mountains of sins, each sin having the torments of hell wrapped up in it; mountains of accumulated sins, to remove a single one of which not all the angelic host would have been equal; all these mighty and unscalable mountains swept away by a single word, the word of Christ. It takes them away from between us and God, by the oblation offered on the cross; and it unites us to God in a bond that nothing has power to sever. United to God, all things are ours; all the perfections of God are engaged to fulfil in our behalf all the promises of God.

Christ is himself the Word of God. Keeping his word in our heart, we keep him; keeping him we keep the Father; all the Godhead is with the word, is in the word which we hide in our heart.

What now about death? Death is that which came to man when he departed from God. Sin obtained dominion and the life of God vanished from his heart and mind. Without any promises, any covenant, any hold upon the aid of God, he was thrown into the midst of the world's amphitheatre, to be the prey of the world's evil. The fear of physical death dogs him at every step and clouds the whole of his mortal existence; finally, he dies in his sins, having no passport to the realms of life and light.

The last enemy is overcome by the word which keeps the believer in conscious enjoyment of God's love; the death which has no power to interrupt his communion with the Father and with the Son, cannot be called death. But Christ has in his hand the keys of hades and of death; and there is reason to believe that among the final displays of his power will be the extinction of even that penumbra of death which now comes to the believer. We shall not all sleep; but we shall all be changed.

Notes from an Interleaved Bible.

Psalm lxxvi. 8. Amongst the gods none like thee. Not satisfied with the one living and true God, men have constantly busied themselves in creating gods for themselves out of their imaginations. Men that could not make a tolerable image of a tree have thought themselves competent to supersede the true God by one of their own invention. Not only the Gentiles but the Jews did this; so that when He who had made the world came into the world, they knew him not, and would give him no place. Our wise men are to this day engaged in the same work; they pity the people who receive the Bible, and condescend to give us the description of the God of their conception. The Christ of the Gospels is pronounced below the mark, and a score of god-makers rush into print with their new Christs. He that sitteth in the heavens has them in derision and abideth his time.

9. 3,000 years this wonderful prediction has been in existence. It waited 1,000 years for the command to preach the Gospel to all nations, though by the captivity and dispersion of the Jews much had been done to prepare the way; and then it waited nearly 1,800 years more for the Christian Church to undertake the communication of the Gospel to all nations, tribes and tongues. Can any one with his eyes open resist the evidence that the word of God is steadily moving forward to the triumph predicted in this verse? Doubtless the Lord of hosts, the King of saints will be manifested at the head of his earthly hosts as he has not yet been; but the prophecy which has so wonderfully resisted the assaults of 30 centuries shall yet rejoice in its own perfect fulfilment.

11. It is in vain we ask God to teach us his way, if we are not fully purposed to walk in his truth. Like Balaam many cling to their own predilections, and ask for instruction outside of these; these must not be touched. God teaches us his way by teaching the evil of our own. Though I have the complete Bible, it is God himself who must teach me, individually.—Unite my heart; let all my affections and aims be governed by the fear of God. If the Judge were to pronounce, it would be found that one of us gives ten parts in a hundred of the life and energy of his being to Christ: another, twenty; many, fifty; very, very few eighty; where is the man who gives the whole hundred to God? Are there not glorious prizes inviting us to be that man? And the Spirit is omnipotent.

16. God will give his strength unto his servant, that is to one who lives and toils for him, not for himself.

17. Make it evident to men that thou art my friend.

lxxxvii. 3. The idea seems to be that men shall come from foreign and remote lands to see the glory of God's house. This was fulfilled on the day of Pentecost.

6. As the Roman Emperors took a census, so the Lord shall one day take a census of his own.

7. In the east a fountain is a place of joy and beauty; an oasis; in God the believer has a perpetual oasis; communion with him imparadises his hours.

lxxxviii. 5. The dead whom thou remembereest no more. Were the life and immortality brought to light in the Gospel so hid from David? Or is he simply speaking of their earthly life and needs, terminated by death, and not denying that there may be another life and another care of God diverse from what we have here?

8. The Psalmist was perhaps suffering from some evil disease.

11, 12. The life beyond the grave was so far shrouded in obscurity, that men were much more impressed with the extinction that overtook them at death, than with that ulterior life. The language here is 1,000 years behind Paul's 'to depart and be with Christ, which is far better.'

17. The 'burnings' and terrors of v. 16. He was compassed about by judgments as by fire and water, separating him from men.

Epitome of News.

SATURDAY, February 13, 1869.

—*Times of India*; telegram, Calcutta, 12th: "In consequence of the general fall of rain in Northern India and in the Central Provinces, the apprehension of a severe famine is removed The prices of grain are lower. Government is still actively engaged in relieving the distress.

H. E. the Viceroy will not leave Calcutta for Simla till the end of March.

No further disturbances have been reported from the North Estern Frontiers."

—Corespondent of the same: "The expressions of surprise and indignation with which you denounce the correspondence in that periodical called (but as I believe miscalled) 'The English-woman's Domestic Mazagine,' are but too well deserved. In my opinion it would be impossible to use words too severe to reprove the mischievous folly therein promulgated during the last twelve months."

—*Pioneer*: "The recent fall of rain which brought relief to the parched up districts of the North-West has extended to the Punjab also. Rain, in fact, has been almost general. Relief will, nevertheless, have to be provided in almost every district of the Punjab. In Lahore 5,000 persons, immigrants chiefly from Rajpootana and Bikaneer, were receiving relief on the 1st February. From Ferozepore Mr. Wakefield, Secretary of the Municipality, reports that 1,000 starving poor have to be supported. These, too, are immigrants from Bikaneer. In Kurnal upwards of 1,700 persons (men, women, and children), are employed on relief works. But the number of persons who seek such charitable employment is diminishing, and prices have fallen."

—Same: "The danger to human life from the daring attacks of wolves has become so great in Mirzapore and its neighbourhood that Government has authorized the engagement of professional shikarees for their extirpation."

MONDAY,—February 15.

—*Overland Mail, Jan*, 22: "The assent of the United States to the Convention agreed upon in England has been signified, although the absolute ratification by the Senate has not yet been given.

The French Chambers have been opened. The Emperor expresses great confidence in the masses, and views the situation of the moment with the highest satisfaction.

The votes in Spain are largely in favour of the Monarchical party. The Duke d'Aosta is again spoken of as a candidate for the throne.

The Windsor election petition has been abandoned. The members for Norwich, Drogheda, and Wexford have been unseated.

Earl Spencer has made his public entry into Dublin. No expressions of political ill-feeling were heard.

There has been another attempted assassination in Ireland.

A charge of conspiracy has been brought against the directors of the Merchants' Company (Limited). The Overend & Gurney trial is not concluded.

Mr. Adolphus Ellissen has been freed from the charge of publishing a libel upon the directors of the Ottomon Railway. The jury could not agree.

The condition of the Duke of Brabant has seriously changed for the worse.

The Prince of Wales has been invested with the Order of the Black Eagle by the King of Prussia.

The privilege of paying Election expenses has been enjoyed very extensively during the past two months, and, as by Act of Parliament the returns must be published at about this time, some astonishing proofs of the absence of purity of elections are being made known. It is just possible that the full tale of expenditure is not recorded in the statements which are made public; but enough is told. Among the earliest published are the accounts of candidates for the new suburban borough of Hockney, where six fought for the two seats; of these, the victorious candidates spent as follows:—Mr. Charles Reed, 1,470*l*., and Mr. Holmes, 3,862*l*.; while two of the defeated gentlemen spent respectively—Mr. Butler, 3,200*l*., and Mr. Momer, 2,566*l*. These amounts are small in comparison with some others: Mr. Coope, for instance, spent 8,650*l*. in the Tower Hamlets, and yet did not succeed.

The collapse of the claim of the Tichborne baronetcy and estates is now announced upon authority. It will be remembered that some years ago a young man turned up in a mysterious manner from Australia, and claimed to be received as the long-lost heir. He was acknowledged by the Dowager Lady Tichborne as her missing son, and was recognised as 'Sir Roger' by hosts of aristocratic friends. Now, however, he has disappeared from England, and the information which has been received of his movements does not encourage the belief that he intends to return to this country, or to resume his efforts to support his claim in a court of law. The story which is now told is that a brother of the would-be baronet's who has been left during Sir Roger's' absence from England without a sufficient amount of hush-money to secure his silence, has turned traitor and revealed the whole plot. At any rate, matters have reached such a stage that the representatives of Sir Alfred Tichborne, the infant holder of the title and estates, have resolved to prosecute 'Sir Roger' and his friends for conspiracy the first time that they reappear in England.

—*The Indian Church News* extracts with much satisfaction the following from the *Westminster Gazette*, a Romish Journal: "In another column, under the head: 'Protestant and Ritualistic opinion,' our readers will find a most remarkable Article from the *Church News*, on the Mass and on the Blessed Sacrament as the centre of worship. The article is remarkable for its faith and devotion to that great act, which sums up and completes the idea of Christian worship. We are not of those who look coldly on the Ritualistic movement, far less do we ever feel even tempted to throw ridicule on a movement because of its incidental incongruities, or because some of the Ritualists speak harshly and unjustly of Catholics, and especially converts, are sometimes wanting in reverence to the Holy see. These are faults which time and progress in Catholic charity and knowledge will remedy or remove. The Ritualists, are far too much in earnest to be treated as if the name they are known by was a true description of their practice. They are Ritualists because they wish to give outward token of their faith. But apart from this faith, they attach no value to empty rites. No Tractarian of the elder movement ever made so bold a profession of Catholic doctrine, ever advocated so strongly and

so publicly a return to Catholic worship as the writer in the *Church News*. They who write as this writer does, believe as he believes, and there are thousands of the Ritualists who do so, even though they still remain isolated and self-exiled at the gate of the Catholic Church, awaiting, we trust, for their final deliverance from some inscrutable bond, deserve our deepest sympathy, and every consideration and help which we can extend to them. They are our brothers to be."

—No intelligence has reached England for a long period of Dr. Livingstone. Dr. Kirk says there is no knowing where he is; nevertheless, there is no reason to despair of his safety. Dr. Kirk writes to Mr. Horace Waller, of Chatham, that Moosa (who so cleverly murdered Dr. Livingstone in our imagination) has been handed over to him at Zanzibar from Johanna. Finding that he had already passed eight months in heavy irons, the authorities very humanely considered this time sufficient for the reflective powers of the mischievous scamp to reconsider the merits of free truth and falsehood; so Dr. Kirk has set him free.

—The Memmons of Rajkote got the idea lately that the Kojahs had seized a Memmon boy and sacrificed him. Before they had time to avenge themselves on the suspected murderers, the boy turned up.

—*Madras Times*; "On Sunday, 31st January, an ordination was held by the Bishop of Madras in the Church Mission Church at Palamcottah, when thirty four candidates were ordained, of whom only two were Europeans. Ten natives and two Europeans were ordained priests, and twenty-two natives deacons. The Bishop conducted the service in Tamil; sixty-one missionaries were present, two-thirds of them natives.

—The *Friend of India*, says that Government have decided to organize the Railway employes into a Volunteer corps.

—*Bombay Gazette*; London: "Manchester advices state that Messrs. John Samuels & Co., commission agents, who failed in 1865, and whose creditors then accepted 10s. in the pound as a release in full, have just paid the remaining 10s. It does one's heart's good to record such a fact as this, as a change from the incidents that have formed the subject of the greater part of my letter."

—We learn from the *Madras Mail* that a Female Normal School is now being established by Government at Madras. Its object will be to impart knowledge to such Hindu females as may be willing to join the institution and to train them in the art of teaching, that they may thus be the means of spreading education among their countrywomen. The instruction will be given in Tamil and Telugu. All religious teaching will be strictly excluded. Each student will be required to remain in the school for four years, and will receive, provided she makes satisfactory progress, Rs. 15 a month at first, rising to Rs. 25 in the fourth year.

—The *Bombay Catholic Examiner*, unconscious of any incongruity in the matter, says:—"The Irish Union Theatrical Club will very shortly appear before the public. The proceeds of their performances are entirely for the benefit of the St. Xavier's College Building Fund."

—The receipts of the Indo-British Institution last year were *Rs.* 6,772. On the 31st December there were twenty-eight boys and twenty girls on the roll, classified as follows:—Europeans 11, Indo-Britons 24, Native Christians 11, Syrian 1, and 1 Armenian.

—*Friend of India*: "The marriage between the Kupparthulla Rajah and his wife (Miss Hodges) has been dissolved by mutual consent, a moderate provision being made for the maintenance of the Christian Ranee and her two children. If the Rajah had enjoyed the advice of worthy men this and other scandals might have been prevented."

"Lieutenant Warren, who is exploring Jerusalem, has discovered that the north wall of the platform of the Mosque of Omar is built on the edge of a perpendicular scarped rock, with its scarped face to the north; in other words, that if the present flooring of the Haram Area were removed the surface of the rock would be seen to be interrupted by a sudden artificial gap, running from east to west, both deep and wide, though at present of unknown width and depth. Of this gap Mr. Warren has only yet been able to examine a portion, but enough to reveal a subterranean arcade running apparently along the whole length of the platform (520 feet), and about 35 feet in width, supporting the present flooring of the Haram Area, beneath which the whole is concealed."

"After a period of more than 28 years' labour in India, the Rev. Dr. Owen of the American Presbyterian Mission, Allahabad, is about to take furlough for two or three years to Europe and America. His revised Hindi Old Testament, which was nearly completed when destroyed by the rebels in the Mutiny, and his Urdu Commentary on Isaiah, are passing through the press. Dr. Owen has won for himself in this country a name second to none for zealous missionary efforts and high scholarship."

—*Congregationalist, Dec.* 31: "With the present week the Freedmen's Bureau passes into history. When the war came to an end, one of the greatest questions demanding immediate solution was, what should be done with the ex-slaves, immense numbers of whom (near 350,000 adults) were refugees, who had left their old homes to escape cruelty, to make sure of their freedom, or to seek for something better in the way of work, and who were helpless and destitute. The Freedmen's Bureau was the method in which Congress undertook to answer this question. It began under such difficulties, that Gen. Sherman wrote to Gen. Howard, when the latter took charge of it: 'I believe you will succeed as well as any officer can, in doing what is really an impossible task.' But the record of the work of the Bureau for the three years, is a noble record. It has secured justice to the freedmen; not always nor everywhere, but largely. It has aided in the revival of industry, protecting the negro from white exactions, and persuading the freedmen to self-support. It has relieved the terrible destitution of the South, although the lion's share of the money it has spent for this purpose has gone to the rebel whites and their neglected families, and not to the negroes. It has aided the freedmen to secure homes of their own, in Florida alone nearly 4000 homestead entries having been made by them. It has made itself the next friend of the poor negro, in a hundred ways standing between him and imposition. And it has helped him along the road to knowledge. During 1868, its schools have been training 31,213 pupils in geography, 45,268 in arithmetic, 39,578 in higher reading, and 5,712 in High School studies. 1,325 schools which it has controlled, have been supported by the freedmen themselves, who own 518 of the school buildings. With all its defects, and they are many, inherent in so peculiar a system, the Freedmen's Bureau will go down to the future as a noble institution, and Gen. Howard's connection with it may well be one of the most gratifying, as it must be one of the most useful, experiences of his life."

—The *Scientific American* has a long and finely illustrated article, on the "Lenox Top," as it is called—a vast improvement on any top known to our boyhood. It rests its claim for pre-eminence on five points; *first* it will spin half an hour, or more; *second*, it gives motions to other object, making marbles or dolls spin round it as satellites; *third*, it gives motion to paper tubes, ornamented, so that they appear like Venetian glass goblets; *fourth*, a variation of the two foregoing; and *fifth*, it will carry another top "on its shoulders like Sinbad the Sailor; both revolving at the same time."

—An article in the *Weekly Register* states that the number of persons who, during the last year, have left the Church of England for the Church of Rome is between 2,100 and 2,200. Among these are two peers, nineteen English clergymen, and seven or eight university graduates. In the space of five years there has been, in England and Wales, an increase of 151 Romish priests and 181 churches, chapels, and stations. But the most marked and significant increase has been in convents for women, and still more significant, all or nearly all the new convents belong to non-cloistered or proselytising orders, the nuns being, with few exceptions, engaged in "education!"

—The Rev. Dr. Fry, in the *Watchman*, says: "On Sunday last I was present at the morning service at St. Alban's, Holborn, to witness the effect of the recent judgment prohibiting four of the Ritualistic forms used in that church. The service was not perceptibly changed. The three officiating priests were habited in their usual yellow silk chasubles, gorgeously embroidered with figures and crosses, and performed their ordinary genuflexions and crossings, standing sometimes in a line and sometimes in front of the altar, but always with their backs to the people. Four attendants in surplices flitted backwards and forwards, while the priests kept up a continual change of position, accompanied by some fine solo singing and the organ admirably played. On the north side of the altar was a banner of blue silk with a picture of the Virgin Mary, nearly the size of life, standing on the moon, with a crown of stars about her head. The altar was set out with gaudy bouquets and candlesticks. During the morning service six candles were burning on the altar, and the two great candles were lit at the communion service. The voices of the priests could be heard, but it was impossible to distinguish the words, and the imitation of the Roman Catholic Mass was in all respects complete. If we ask what has been the effect of the late judgment, which so many persons hoped would repress Ritualism, I fear it will be found unavailing. The preacher spoke of the number who sympathise with St. Alban's. Above 2,000 clergymen, members of the English Church Union, support Mr. Mackonochie and receive him with applause at their meeting. A large and earnest body of young men are devoted to the religious services of the Church, and funds are supplied for many organisations. I think about eight clergymen were engaged in the service of last Sunday. It becomes a question of great interest to consider what will be the effect upon the Established Church of the increase of the Ritualism of which St. Alban's is the type. I believe few persons will think that its progress can be retarded by such judgments as that recently given. The principle and strength of Ritualism lie far deeper than the dresses and ceremonies which are but their outward manifestation. In fact the old conflict between Protestantism and Romanism is again to be fought, with, as I fear, the great disadvantage to the former of having its adversary established in its bosom, and employing its ministrations to overturn its faith and constitution."

TUESDAY,—FEBRUARY 16.

—*Bombay Gazette*: "It is gratifying to find that the Ameer of Afghanistan is using a portion of the riches, for which he is indebted to the Government of India, in paying off his debts. And he has had the liberality to acknowledge debts incurred by the government of the late Ameer. He is now not only secure on his throne but solvent, and in a position to deal considerately and conciliatingly with his subjects. One of his latest acts has been to restore jagheers which were confiscated by Mahomed Azim Khan."

—*Times of India*: "We are informed that H.M's S. S. *Serpent* is engaged taking deep sea soundings between Galle and Penang, in order to determine the feasibility of establishing Telegraphic communication between those ports.

—The Colaba Observatory establishment is to be continued, under the present Superintendent.

—Many of the bridges of the G. I. P. Railway beyond Sholapoor, having been condemned, it is not expected that the line from Bombay to Madras will be open before 1872.

—*China Trade Report*: "A profound sensation was created in Hongkong yesterday by the news that Mr W. W. Holdworthy, Acting Assistant Superintendent of the Military Store Department, had been murdered in the 'gap,' near Victoria Peak. The unfortunate gentleman had been in the habit of walking in that direction regularly, and so far as is yet known, it seems that he was set upon for the sake of his watch and chain, which were missing from him, and that a struggle ensued in which he was killed."

—The *American Artisan* of Nov. 11th has an article on *Locomotive Engines*, in which some bold and original opinions are advanced. The writer takes strong ground against the ponderous style of locomotives, as now constructed. Treating the engine as though it were a living creature, he says, 'good-looking as he may be, he is, nevertheless the greatest beast that paweth the valley, and this pawing is really more than the valley can withstand. In plain English, the locomotive of 1868 is a monster which all good engineers should unite to destroy.' The position of the writer is, that this power should in some way be distributed —that any system of engine-building, which requires a track twice as strong as is necessary to carry the load, without the engine, is all wrong. He says that, 'nothing but habit, and an almost pagan veneration for the outward form of the locomotive as Geo. Stephenson left it, can account for the long continuance of a practice so palpably vicious.'

—The largest locomotive in America is the "Reuben Wells,' built at Jeffersonville, Ind., weighing sixty-five tons, with ten driving-wheels,

and running on the steepest grade known, no less than four hundred feet to the mile.

WEDNESDAY,—February 17.

—H. E. Lord Napier returned to the Presidency yesterday.

—*Native Opinion*: "The name of Mr. Bal Mungesh Wagle, A.M. and LL.B., was formally added to the roll of the High Court advocates on Thursday last, after Mr. Wagle was sworn in before the Hon'ble Sir Joseph Arnould, who, when the ceremony was over, warmly shook by the hand the new-made barrister and congratulated him on his being the first who had achieved his new position."

—*Madras Mail*: "The candidates who presented themselves for the examination of Bachelor of Arts degree and general test, have been informed that they will have to undergo a re-examination in the course of this month, as it was discovered that the papers relative to these examinations were tampered with long before they were duly served out. The Director of Public Instruction who received intimation of the fact came down to the Banqueting Hall yesterday morning with the object of confirming the fact as to who the guilty parties were who benefitted by this disgraceful transaction. Suspicions rest on three native candidates who during this examination had been rather too expert in finishing their papers one hour before the time."

—*Bombay Gazette, London*: "The improved velocipedes are coming into such general use, that it is found necessary to enact special laws for the protection of the public legs, seriously endangered by the inroads of their rapidly-turning wheels among the foot passengers. The vehicles in question are to confine themselves strictly in future to the middle of the streets, taking their chance with the other carriages. By the new arrangement of the seats these most ingenious and economical little vehicles now often present the appearance of a small low phaeton, in which a couple of friends, seated side by side, bowl merrily along at twelve or fifteen miles an hour with less fatigue than is incurred in walking. We have already three regular schools in this city for teaching the art of 'velocipeding;' similar schools have been opened in other cities. The finishing touch has just been put to the brilliant popularity of the new carriage in its adoption by the Prince Imperial, who takes a lesson every morning in the exercise of the velocipedic art, careering backwards and forwards in the court-yard of the Tuileries, to the great satisfaction of the crowd of lookers-on assembled outside the railings of the enclosure to watch his proceedings."

THURSDAY,—February 18.

—The *Bombay Gazette* loudly protests against the wretched accommodation of the European General Hospital. The mistake made in laying the foundations of a new Hospital could have been as well corrected four years ago, as now, or four years hence.

—The Annual General Meeting of the Scottish Orphanage was held on Tuesday, the Hon. Mr. Campbell in the chair. Mr. G. R. Wilson read the annual report, which stated that the expenditure for the past year amounted to Rs. 22,005-7-9, and the net income to Rs. 18,140-6-1, leaving a deficiency of Rs. 3,365-1-8, and necessitating a further withdrawal of interest from the Building Fund. The health of the children, of whom there are 64 in the Orphanage, has been good throughout the year, but Mr. Duthie's unwearied application to his work has compelled him to take a sea voyage.

The Rev. Dr. Wilson moved the adoption of the Report; Mssrs. Connon and Macfarlane, the Rev. Mr. Macpherson and the Chairman, made remarks.

—The Rev. Dr. Wilson, at the Scottish Orphanage Meeting, said: "There had been no charge of bribery against the Scottish people in connection with the late elections. Even with the extended constituencies in their cities and their counties, there had not been a single complaint brought to notice, he believed, except in Dumfriesshire, and the petition there had been withdrawn with consent of parties; and they might presume from this that there was no tangible fact which would impair the principles of the electors. He hoped that in the sister countries the diffusion of education would produce similar results, to the increase of the glory of the British Empire, and that confidence which must be maintained in it by all its subjects in all parts of the world."

—*Madras Times*: "The question has arisen in Bengal, how should native Christian ladies, formerly *Purda Nasheen*, be treated, in Church and in administering the sacraments? The Church Missionaries consulted authorities like Sir W. Muir and the late Mr. Thornhill. They have wisely decided, after taking into full consideration the social customs of the people, and their ideas now stereotyped by the practice of ages, together with the Christian principles that are involved; that, although in certain cases Purdah women may be privately baptized in their own houses, it is not desirable that the Lord's Supper should be administered to them except with the ordinary congregation at the Communion rails in Church where they may wear a *burqa* for veil if they choose. A screen has been fitted up in the native Church at Umritsur, behind which Purdah women can be present at the public services, and take a part in them, without themselves being seen."

—*Weekly Review*: "A letter just received from Calcutta from a British merchant who has been many years a resident, states that he and his family have been obliged to leave the cathedral church on account of the Ritualistic services introduced by the new Bishop (Milman), and that so many other members of the Church of England had followed the same course that it was impossible to obtain sittings at the Free Church of Scotland. Such are the fruits of Lord Salisbury's appointment of a near connection of his own to be the Indian Metropolitan."

—The *Record* states that both the curates of St. Mary's, Soho, have been received into the bosom of the Church of Rome. The junior curate was ordained only on last Trinity Sunday.

FRIDAY,—February 19.

—From a copy of a telegram received in Calcutta from the Brigadier-General Commanding the Eastern Frontier District, dated the 10th instant, it appears that two columns will be sent against the Loshai villages, one along the course of the Sonai river, and the other along the course of Dhullesurry.

—*Times of India*: "It will be remembered that in the autumn of last year, it was found necessary to depose Mahomed bin Khuleefah, the Chief of Bahrein, in consequence of his repeated attempts to disturb the peace of the Persian Gulf. A fine of one hundred thousand dollars, payable by instalments was also imposed on his State. The Bombay Government permitted the ex-Chief to reside at his former capital, on the understanding that his brother, the reigning Chief, should be responsible for his conduct; and this proceeding the *Englishman* tells us, has been approved by the Government of India."

—The ship *Chanticleer*, Bombay to Zanzibar, went ashore at Bemba and became a total wreck. No lives lost.

—*Times of India*: "H. M.'s Gunboat *Star*, 4 guns, Commander W.S. De Kantzow, arrived in Bombay yesterday from Aden and the East Coast of Africa. She left Zanzibar on the 29th October, and the various slave ports were visited on the passage up to Aden. During the cruise, 23 slave dhows and 134 slaves were captured and the captures were condemned at the Admiralty Court at Aden."

—Deaths last week, 399. By small-pox, 72.

—A bill for taxing professions and trades in Bombay, has just passed the Legislative Council.

—Capt. Harding, of the Ship *William Draper* has been convicted at Calcutta of very gross treatment of a stewardess, on the passage to that port, and been obliged to pay Rs. 1000 damages.

—Mr Forbes, Cotton Commissioner, thinks the Cotton crop of this Presidency will fall below that of last year by 25 per cent.

—*Indian Church News*: "The *Indian Church Gazette* published the other day an Editorial on 'Missionary defection,' which was contradicted by one 'Eleutheros.' The I. C. G. condemned Missionaries for leaving their own sphere of work, and joining the additional Clergy Society or the Chaplaincy, while 'Eleutheros' found fault with the I. C. G. for making a distinction between the work of a Chaplain and Missionary since both were alike in their nature, and both Missionary and Chaplain were ordained to their work after one form, and made both their oaths and their promises in like manner. While agreeing quite with 'Eleutheros'' defence, I cannot help believing that the vast majority I may safely say, all—who leave direct Missionary work, a service under Missionary Societies for Chaplaincies, do so, with the view of receiving more pay.' And this is by no means commendable. 'Eleutheros'' defence itself condemns those who thus act. The work being of the same nature, I do not understand what on earth could lead one to forsake one for the other. I quite agree with the I. C. G. in holding that the impression among heathen and those among whom the Missionary used to labor is that this man is false and falls away.' What else can they think? Not all the arguments in the world would lead them to think otherwise."

TELEGRAPHIC NEWS.

London, 8th.—It is stated that Government are about to favourably consider a proposal, to admit a member into the Indian Council to represent commercial interests.

9th.—The ship *Calcutta*, laden with the telegraph cable intended for submersion in the Persian Gulf, has been abandoned in a sinking state, after a collision, in the Bay of Biscay.—Advices from Italy state that French transports are continually arriving at Civita Vecchia, with arms and ammunition.—A shock of earthquake has been experienced at Florence.—The new Greek Ministry has agreed to the Protocol of Conference.

11th.—The ship *Calcutta*, with the new Persian Gulf cable on board, has been towed into Plymouth.—The Londonderry election has been declared valid.—Mr. Samuelson has been declared duly elected for Cheltenham.—The Taunton and Stockport petitions have been withdrawn.—Mr. Bell, the Conservative member for the City of London is dead.—Latest advices from Spain state that the court-martial held to enquire into the death of the Governor of Burgos has condemned one of the assassins to death. Government have commuted the sentence.—Carlists have been arrested on the French frontier.—Telegrams from Athens state that the Constitution of the Zaimis Cabinet and the acceptance of the declaration of the Conference have been officially announced.

12th.—At a Banquet given to the Ministers yesterday at the Fishmongers' Hall, Mr. Gladstone pledged his word that he would lose no time in the disestablishment (of the Irish Church) and in the adoption of such measures as would fully satisfy the expectation of those Ministers who consider the Irish question of paramount importance.—Latest advices from Spain state that the Cortes have been opened.—Marshal Serrano in his speech glorified the Provisional Government, and recommended the consolidation of reform, economies, and harmony in the construction of Levice (? liberty).—M. Welewski the bearer of of the adhesion of Greece to the Protocol of the Conference, left Athens on Monday last.—The Roumanian chambers have been dissolved on account of factious opposition to the Government.—Advices from Canada state that Whelan, the assassian of the late Mr. Darcey McGee, has been executed at Ottawa.—The *Daily News* of to-day urges that a reward be granted for the services of the Commissariat Department during the Abyssinian campaign.—The English press is again discussing the Central Asian question.

15th.—The Governor General of Cuba has telegraphed to Spain for additional reinforcements. The insurgents are stated to be near Havannah.—Madrid telegrams announce that Rivero has been elected President of the Cortes by a large majority.—Bills for sequestrating the property of the King of Hanover and the Elector of Hesse have passed the Upper House of the Diet. Count von Bismark made a speech in which he vindicated the course taken by the Prussian Government. He also, in the same sitting, denounced the dissemination of false and alarming reports by the French Press, declaring that it was to the interests of both nations to speedily put a stop to intrigues.—The *Times* of to-day publishes a leading article strongly urging friendly negotiation with Russia, as the best mode of solving the Central Asian question.—The Bombay Mail of the 23rd ult. was delivered in London to-day.

16th.—Parliament was opened to-day. The Queen's Speech says—"There is a special interest in the resumption of your labours at the present time, in consequence of the greatly enlarged system of enfranchisement. My relations with all Foreign Powers are of the most friendly character, and I have the satisfaction to believe that they cordially share my desire for the main

tenance of peace. I shall at all times be anxious to use my best exertions for the promotion of this most important object. In concurrence with my allies, I have endeavoured by friendly interposition to effect a settlement of differences between Turkey and Greece, and I rejoice that our joint efforts have secured the prevention of of any serious interruption of tranquility in the Levant. I have been engaged in negotiations with the United States for the settlement of questions affecting the international relations of the two countries, and it is my earnest hope that they may result in placing on a firm and durable basis the friendship which should ever subsist between England and America. I have learnt with grief that disturbances and atrocities have recently occurred in New Zealand, but I feel confident that the Colonial Government and people will not be wanting in energy to repress the outbreak with prudence and moderation."—The Speech further recommands that *an* enquiry be made into the relative conduct of Parliamentary and Municipal Elections, and, referring to the estimates, says that they will exhibit a diminution. Her Majesty then continues—"The present condition of Ireland permits me to believe that I shall be spared the necessity of again suspending the Habeas Corpus Act. Measures regarding rating and the extension of education, and improvments in the Bankruptcy Law and Ecclesiastical arrangements in Ireland, will be brought under your consideration at a very early date, and the legislation necessary for a final adjustment of these questions will make the largest demands upon the wisdon of this Parliament. I am persuaded that in the prosecution of the task you will maintain a careful regard for every legitimate interest involved, and be governed by a constant aim to promote the welfare of religion on the principles of equal justice, to secure the action and the undivided *feeling* and opinion of my Irish subjects on the side of loyalty and law, to efface the memory of past contentions and to cherish the sympathies of an affectionate people."—No allusion to Indian matters is made in the Queen's Speech.

16*th*.—The S. S. *Salsette* with the outward Indian Mails left Suez for Bombay on the 16 inst. at 12 o'clock at noon (18 hours after contract time.)—Latest advices from Spain state that in compliance with the demand of the Governor-General of Cuba, 6,000 additional troops are about to be despatched to that Island.—The French Official Press are angrily discussing the passage of a bill in the Belgian Chambers to prevent the cession of a portion of the Luxembourg Railway to a French Company.

17*th*.—In the House of Commons last night the debates on the address in reply to the speech from the Throne, were marked by brevity and moderation. Mr. Gladstone announced that he would move on the 1st March to consider the Acts relating to the Irish Church, Maynooth Grant, and the first resolution of last session.—Turkish reinforcements are being despatched to the Persian frontier.—Advices from the Brazils state that the Paraguayan war is now over. Assumpcion has been occupied, and the flight of Lopez is confirmed.

Washington, 10*th*.—Both houses of Congress have passed a resolution proposing a 'constitutional amendment in favour of Negro Suffrage.

14*th*.—General Grant on receiving formal notification of his election as President of the United States declared that he would earnestly carry out the principles of honesty, economy, and retrenchment.

Constantinople, 16*th*.—The answer of Greece to the declaration of the Conference is completely satisfactory. The Greek Government has revoked the extraordinary measures recently adopted.

Pera, 13*th*.—Fuad Pacha died at Nice on the evening of the 11th inst. Much regret is felt at his loss, but since his departure from Contantinople he had ceased to actively influence Turkish politics.

14*th*.—Ali Pacha will succeed to the Ministry for Foreign affairs, vacant by the death of Fuad Pacha, which he will fill in conjunction with the post of Grand Vizier.—A new office of Minister of the Interior is to be now created, and Chiwanzade Ruchdi, the present Minister of Finance, will probably be appointed to fill it. Midhat Pacha, Grand Vizier and President of the Council is to be transferred to Bagdad, and Kiamil Pacha, hitherto without portfolio, will succeed him as President.—The Sultan has ordered a *frigate* to convey the body of Fuad Pacha from *Nice*.

Miscellany.

—The General Survey of the Missions of the American Board of Commissioners for Foreign Missions, 1868, states :—

"The review of the past year presents but few changes in the general character of our work. The ground previously occupied has been held and cultivated as thoroughly as the inadequate force of labourers would permit. New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan and Persia; but the progress made has been more in the direction of internal than of external growth. The churches already existing have been strengthened, 15 new churches have been organised, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1821 additions to the churches are reported on profession of faith—an increase of more than 350 upon the additions of last year.

"The progress of independence is indicated by the larger contributions to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent self-sustaining churches now number 52, and 101 native ministers are to be found in the pastoral office—an increase of 17 during the year. These independent churches represent finished missionary work. At many points the proper work of the missionary is as much completed as in the cities of our own country. But new openings, represented by out-stations, present themselves yet more rapidly, and the labour of the missionary, for the present, is increased rather than lessened. 18 labourers have been withdrawn from the whole number connected with the missionary work of the board. As 30 new labourers have gone forth, there has been a net gain of 12 to the number in active service, and 16 are ready to leave in a few weeks.

"Of the 30 who have gone out to the foreign field this year for the first time, 13 are single ladies, and 7 more are included among the 16 ready to go.

"*Twenty years*.—Summing up some of the results of our work, we find the 30 churches of our missions in Asia and Africa twenty years ago, with a membership of 765, now increased to 155 churches and 6,796 members in the same fields; the 24 native preachers of that time, including the Hawaiian, now represented by 101 settled pastors and more than 200 other licensed preachers; a few thousand dollars contributed to the support of their own institutions changed to nearly 70,000 dols. the past year, while 52 independent self-supporting churches illustrate finished work. These results, it is believed, must be gratifying to every friend of Christian missions. They show the preparation that has been made for the yet more rapid advance of the Gospel. The 332 devoted Christian men and women from our churches, with a corps of 965 native labourers, 220 churches set up as light centres, with a membership of over 25,000 living witnesses to the excellence of the Gospel in thousands of villages and cities round the globe,—this is the power for Christ, commended to our faith, our hopes and prayers.

"As suggesting the economy of the American Board's missionary operations, Dr. Perkins notices the fact that the salary of the British consul at Tabreez 'has been about as much as is expended by the six families of the mission in Persia,' and states other particulars in regard to their expenses, which it cannot be needful to repeat here in order to convince our readers that they 'could not make any great display of wealth,' though their 'equipage, and expenses for comforts, necessary to the preservation of health, are above those of the down-trodden Nestorians, in their mud hovels.'

"The American Church Missionary Society has had 101 home and foreign missionaries under appointment this year, against 60 last year."

JIM, THE ZULU.

We copy the following extremely interesting and truly remarkable narrative, from the Presbyterian Monthly. It is from the pen of a missionary in South Africa, and was written as a private letter:

I have written to you from time to time of Jim and his history, but as to-day seems a marked day to me in the long waited for answer to prayer in respect to him, I think I will write his history in one letter that you can show to others and perhaps it may help them. The words which are *in* my heart to-day are these, "That men ought always to pray and not to faint."

While I have prayed and waited these long months I have sometimes nearly "fainted," and almost thought it was in vain, but to-day I stand still and see the salvation of God. It was the first week after Mr. L——died, that, *in* the Sunday school one afternoon, I was astonished at the magnificent voice of some one in the chapel. It was a voice that carried me back to New York and the concerts in the Academy of Music, when some great singer came from Europe. I listened in astonishment at such a voice *there*, and it almost made me fancy myself at home *again*. Looking to see whence it came, I saw a young man, perhaps twenty-five years old. His face was not as good-looking as those of many of our natives, but his forehead was so large and full, that a stranger would say he must have more brains than most people, and altogether there was something striking in his appearance.

When we came out I inquired who he was, and they told me he was called Jim, and was a very hard-hearted person; or, as we should say in English, a wild, hard man.

The next day I called the young men to begin their school, and in the evening after nearly all the others had come in, the door opened and he appeared. I spoke to him and he seemed pleased, said he knew how to read and write, had taught himself, but he was anxious to learn arithmetic and many things. His home was three miles away, but as school was in the evening, he would come over every day, and stay with a friend at night, so as to attend. So night after night he came and advanced rapidly in whatever they were all learning.

I selected some of the best readers to form into a Bible class for Sabbath evenings, and when I was talking to some of the young men I casually said, *Jim* was one of those selected for this class. They began to laugh and said, "He won't come. Why, he knows the Bible from beginning to end, and there is not a person, Christian or even missionary, who can reason with him; he has too much brains to be good, and besides he does not think much of *women* for teachers."

Time passed on and I became more and more interested in my scholars, and saw them improve in every way. With *Jim*, however, I continued just in the place where I began. He was always at school, always interested, but I had no more influence over him than I have this moment over the Emperor of France. The universal opinion was that in religious matters, he was as learned as any white man, and was an intelligent thoroughly studied and open skeptic, perhaps *infidel*.

At this time the religious interest appeared amongst us, and you know a very large proportion of the young men became Christians; all of his class within a few weeks of each other. With all my efforts to see him, I never could succeed in meeting him, excepting his regular attendance at school. I heard of his boasting to one of the people that if I were not a *woman*, he should like to reason with me, for he knew that he could prove to me from the Bible many things, and that if it were not for making me feel badly, he should like to try.

One Sabbath evening in our Bible class the Spirit was very near us, it was at these times when one and another had come forward to ask the way of salvation. Of the ten, I had hope of eight as being Christians. On this Sabbath evening *Jim* came in for the first time. After the lesson was over, they began talking among themselves. As they sat in a circle the first spoke, and said, "This week I hope I am a Christian." The second also spoke, and so each in turn; the class showed deep feeling and there were many tears. The ninth expressed his love to Christ for the first time, and Jim was the *tenth*.

When it came to Jim I was standing near him, and I turned and said, "Jim, what have you to say, you have heard the others speak?" He did not answer, so I began talking to him, and long and earnestly I pleaded with him. All his reply was, "I wish you would stop speaking, I do not want to hear anything more about it." He spoke so that I was unable to keep my tears from flowing, and it was sometime before I could become calm. I cannot tell all I said, but if I ever pleaded with a sinner it was then, and every one in the room was weeping except himself and me, I told him then I had said all that I could, all that there was to say, and that from that night, although he might see me daily, I never again should speak to him on this subject until he spake first, that there was not anything to say, he knew it all, and he need not fear

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to meet me again, as these were my last words, but if he died or I died, he was to remember that I had been faithful with him, and in God's sight. He did not reply except by saying, "I am going home," and he rose and left the room.

The remaining scholars seemed perfectly thunderstruck, and almost heart-broken that he should have grieved me so, and then we joined in prayer for him, and then separated. When I reached my room I could not sleep, but after thinking of it I saw but one help, that was to pray for him, for except in God there was no power to turn him. Then and there I resolved to pray, and so prayed earnestly, and then I felt quiet, and could sleep. The next evening, he was at the school as usual, and appeared as though nothing had happened. Still, as I watched him, it seemed as if he were becoming more and more hardened. During the chapel services he paid no attention in prayer, did not seem to lisen to the services and would not sing, unless at a tune he particularly liked. To Sunday School he would not come, but came sometimes to the vestibule and sat reading his Bible outside. In all the various interests of the young men he took no part, and kept as far from me as possible. He was constantly having discussions with the Christians at the station, and always defeated them, and from the Bible he could so reason against what the missionaries said, that if a man listened to him he could almost make him believe like himself. It was true what they said to him, that he knew the Bible in all parts, chapter and verse, and there was not a doctrine or a fact with which he did not seem familiar.

About this time one of the young men fell into great sin, and Jim led him on deeper by his power of reasoning and proving, till he well nigh made shipwreck of the man whose mind was less strong than his, so that he was unable to cope with him. My heart was very much discouraged for him at this time, and my prayer was well nigh "fainting." But a few weeks after I needed some one to build my school-house, and being away, I wrote to him, asking him to take charge of it. He wrote me such a pleasant letter in reply, that it seemed to encourage and help me. He seemed so unlike all the others in this one thing, the caring for me: all the others had by degrees, some sooner, some later, come under my influence. They would listen to my slightest wish about everything, and all their concerns were known to me. He laughed at them for it, and when they were kind to me, or did as I said, or told me their troubles, it was sure to bring a word of irony or ridicule from him. Many of them were very careless at first as to their clothes, but soon this vanished. I could not bear to see Jim so, and did everything to persuade him to alter; but he said, 'Oh, it is good enough; I like it, and that is enough; much obliged to you, but I do not wish it otherwise.'

As I said, I asked him to build, and on my return, as I was obliged to go to the place, I saw more of him, and more and more was I impressed with the wonderful power he might exert for good or evil. I found then for the first time that I was beginning to have the least bit of his regard. One day, when, in speaking of a verse, I took the Greek and referred to it, and he seemed to think, if I was a *woman*, I knew something. All these months he had not been to Bible class, but continued regularly at evening school. When I found he was becoming less distant, I suggested his learning to sing by note, as he had such a fine voice, and when he had learned, which was very soon, I gave him charge of the class to teach the others at our evening singings. I think it was soon after this that he came again to Bible class one evening, but as he said something which offended one of the others, he told me the next day he should never come again.

It is not easy for me to tell how the change began. I think the first indications were more attention to his dress. I no longer had to feel sorry to see one who really was so superior, looking worse than those who were not fit to be his associates. As he did my work, I kept throwing responsibility on him and making him feel that I did not think him so hardened as others did, and I consulted him a great deal about many things. He began to come regularly to the Bible class, and often when subjects came up he would come to me during the week and talk about them. I saw, too, by degrees his tone changed. He no longer tried to dispute everything, to argue that prayer was of no use, that everybody would be saved, and dozens of other such ideas.

In our frequent talks on religious subjects, I never spoke to him of himself, and only from his general remarks could I see the change in his thoughts and feelings. I heard also from a boy living in the same house that "Jim had prayers with them all every night," and I heard of his praying elsewhere. I saw his conduct in chapel so different, and his coming into Sunday school and every other meeting, which before he never regarded. As these changes took place he became the most thoughtful and docile of all my pupils. I could not say "I wish" about anything, but it was done, and he never would do the smallest thing without asking me, beginning then to say "mother," which the others had called me for many months. I began to hear the people talk of "the great change in Jim." Now, if any one disputed a part of the Bible, he reasoned and convinced them, and now, any word against the Bible or in favor of evil was taken up by him, and the objector silenced. I asked him if he would take my Sunday noon Bible class of young men, and the next Sunday with his Bible he came, and since then I have no words to tell you all the good he has accomplished with that class.

I began by degrees to depend on him to help me everywhere, and no one dared say anything out of the way when he was near. You may smile, but all this time he was becoming the neatest person to be seen anywhere.

About this time the girl to whom he was engaged, a noble Christian girl, came to me one day and in talking said, "You cannot know the wonderful change in Jim; perhaps you remember the night at Bible class so long ago, when you spoke to him of himself. He came home early. I was stopping at John's where he lived. He came in and threw himself down. We said, 'Where is John?' 'At school,' he answered. 'Why did you come home first?' 'Hush,' he called out, so we waited until John came. He said Jim had talked badly to you and broken your heart. The next day, Jim said 'you had talked to him and he could overthrow your arguments, but he would not because you were a woman, and you asked him if he did not believe; you spoke to him because you loved him and wanted him to be saved, and he said he would not be talked to so, he did not believe in Christian love at all.' "To-day," added she, "I was in my garden and he came out, sat down and said, 'Do you remember that night?' I said 'Yes.' Then he added, 'Zita, to-day I am a little child. The first thing that conquered me was our mother's love. I learned to see her love in giving up her home to come to me; from that I learned the love of Christ. God helping me, I am her child till death, and my Saviour's through eternity.'

The girl was speaking with tears when she said, "I always loved my husband for his greatness, but thank God through you now I can love him for everything."

Since Jim began to teach, the people ask for him to teach them, as "he knows how so much better than others," and his time has been much occupied in such work. Last evening, Unbyana, one of our native missionaries, came and preached from the text.—"Come over and help us," a very powerful sermon and full of earnestness. This morning I was writing in the school house when Jim came in. It is such an every day thing; his coming now to see if there is anything for him to do to help me, that I thought nothing of it. He sat down and we talked of one thing and another. He soon said, "What a splendid sermon we had last night; I could sit all day and listen, and it stirs me so." I said, half smiling, "Why Jim, why don't you go if you like such words?" He replied, "I shall if I live a few months longer." I looked up in surprise and said, "Are you in earnest?" "Yes, mother." "But I heard you say sometime ago, nothing would induce you to be a missionary." "Yes, you have heard me say a good many other things. *I speak first* now, so you cannot say you recalled your words of that Sunday night so long ago, I came to tell you of my heart, how it loves the Saviour." I said, "I have known that a long time." "Yes, but I speak first, and from to-day let us talk much, and as I said, I wait to prove myself, for my heart was very bad, and if God gives me power, before long I shall be far away among the heathen. I know I have power, I know I am wise in the Bible and its truths, and if I have a gift from God I shall be able to bring many to love Him. And now while I live, I pray for power to work here and that I may be fitted for great good in this world."

It is useless to tell you all the words we spoke, or how when he sat down he began writing off the music of a chant, and asked me to try it with him. His voice was true and clear, while mine trembled with the great joy I had found this day. And now while he is doing his work among the sick and ignorant, who was almost a Saul in evil, and will be a Paul to his nation in good, I thank my God for not having fainted, and if I could speak to those who pray long and almost faint I would say: "Men ought always to pray and not to faint"—*(Congregationalist.)*

PASSENGERS SAILED.

Per *Columbian*, 13th:

For Southampton.—Mrs. H. Stobart and 3 children, Major and Mrs. Biden, Mr. W. Betts, Col. Etheridge, Lieut. Cole's infant, and Dr. G. Farrel.

For Marseilles.—Lieut. Col. and Mrs. R. M. Westropp, Mrs. J. W. W. Osborn and child, Mr. E. C. Morgan, Mrs. Jenkins and child, Mr. C. E. Cresswell, Mr. Pereira, Capt. G. F. M. Phillips, Mr. Rutherford, and Lieut. Col. Young, R. A.

For Suez.—Major E. H. Langmore, Col. and Mrs. C. H. Luard, Capt. Brown, Dr. and Mrs. Broughton, Col. Brownlow, Mr. J. Stephens, Mr. J. Clark, and Mr. A. Lawrie.

PASSENGERS ARRIVED.

Per *Golconda*, 13th:

From Southampton.—Lieutenant French, Rev. C. Johnston, Mrs. Murphy, Mrs. C. Smith and infant, Messrs. T. Munro, A. B. Easton, J. G. Bineham and A. Laney.

From Marseilles.—Colonel Hough, Captain and Mrs. Gambier, Lieutenant and Mrs. Sewell, Lieutenant H. Pratt, Rev. R. P. Little, Messrs. C. Wilson, H. Stead, and C. Elnaston, and Mr. Pomeray, for Hongkong.

From Aden.—Dr. Foss.

DOMESTIC OCCURRENCES.

MARRIAGES.

BAIN—MAY—February 17th, by special license, at Christ Church, Byculla, by the Rev. G. C. Reynell, J. Bain, Esq., M. D., Surgeon, Bombay Medical Staff, to Helena Catherine, widow of the late Major J. May, Madras Army.

LUSCHWITZ—MOORE—Feb. 1st, at Bhooj by the Rev. A. L. Onslow, Chaplain of Rajkote and Bhooj, Joseph Henry Luschwitz, Bandmaster H. M.'s 2nd Belooch Regiment, Kurrachee, to Mary Elizabeth Moore, only daughter of Mr. John Moore, Bandmaster, H. M.'s 19th Reg. N. I. Bhooj.

DEATHS.

CANNON—Feb. 7th, at Date Grove, Bombay, Edward John, the infant son of Mr. Charles Edward Cannon, aged 4 days.

CANNON—Feb. 8th, at Date Grove, Bombay, Louisa Charlotte, the beloved wife of Mr. Charles Edward Cannon, aged 20 years and 5 months.

HEYLAND—Feb. 13th, at Deesa, Mary Lilian Heyland, the beloved daughter of Lieut. and Mrs. Heyland, aged 1 year and 9 months.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches, and rising to the Matriculation Standard of the University of Bombay. The Home studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL.
Honorary Secretary Diocesan Board of Education.

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